

3
Metamorphosis Christiana:

OR, THE

OLD MAN

Changed into the

NEW.

An Occasional

DISCOURSE.

Bene vixisse magnum est. Hieron.

*He that Converteth a Sinner from the Error of his Way,
shall save a Soul from Death, and shall hide a multitude of
Sins. James ult. ult.*

L O N D O N,

Printed for James Collins in Essex-street, without
Temple-Bar. 1679.



To the much Honoured,
J O H N B A S S E T,
Of Heanton-Court Esquire, Recorder of the Town of Barn-
stable, and Burgeſs for the ſame, Colonel of the North-
Division, and one of the Deputy-Lieutenants
of Devon.

S I R,

I Here preſent you with a Diſcourſe, which has no other
pretence to your Patronage, but onely the good Intention
wherewith it is offered: and (Sir) you may remember,
that this hath ſometimes made a cup of cold water a Pre-
ſent to a mighty King, acceptable; and preferred the two
Mites of the poor Widow, as an Offering more grateful than
much larger Gifts.

Sir, the reaſon of this Addreſs proceeds not from an Am-
bition of appearing in Print, for I have often declaimed a-
gainſt the Scribbling of the Age; nor in ſatisfaction to the Im-
portunities of Friends, the uſual pretence in the like caſes; nor
yet purely in gratitude to thoſe many Favours you have obliged
me withal, the Common-place and thred-bare Comple-
ment of Dedications: Sir, I look'd back, and lo the too viſible
Ruines of our late Contentions! I look'd forward, and ſaw the
face of things tending much to the ſame way; I thought my
ſelf concern'd to move toward the prevention of the growing
evil, as knowing that an ordinary Phyſician and mean Medi-
cine may overcome a Diſeaſe in its beginnings; which being
become chronical and inveterate, will triumph over the moſt
exquiſite Preparations. So that the whole Plot drives at no-
thing but the advancement of Peace and Love among Neigh-
bours and Chriſtians; and, Sir, when I reſolved to adventure
it abroad, to try mens eyes, and ſecond thoughts as well as ears, I
preſently conſidered that Sphere wherein you ſtand, that com-
manding

The Epistle Dedicatory.

manding Influence you have with us, and withal, your own example, the patern of those Vertues which you will find (though very imperfectly) described within. Whereupon I have presumed to prefix your Name to the Front, as the surest Expedient to make the Doctrine, at least in its first and more private Design, successful.

Sir, I have no more to add, but this : May you be like your Father in every thing but shortness of days, is the devout prayer of,

Your most

Humble Servant,

Nich. Beare.

Metamorphosis Christiana.

6.

Gal. ~~iii.~~ 15.

*In Christ Jesus neither Circumcision availeth any thing,
nor Uncircumcision, but a new Creature.*

AMong the Beings of the lower World, that which gives Man the Preheminence is his Reason, that *divine breath* of the Almighty, which impowers him with the noble Faculties of *Understanding* and *Will*. Among Men that which chiefly exalts some above the rest is *Vertue* and *Grace*: there are other pretences which are eagerly contended for; the *Jew* talks much of the Seed of *Abraham*, one of the peculiar Darlings of Heaven, upon whose account God cannot but respect his Off-spring, being by no less than a Miracle produced; and to this add by way of advancement the plea of Circumcision, the great and stable Precept (as they call it) of their Law, which in their opinion must exalt them above all mankind beside. The more polished *Gentile* does not a little vaunt of *Athens*, the seat of Learning; and having had his Education there, looks with scorn on the Inhabitants of any other part of *Greece*; and amongst them most of all despises the *Scythian* to a Proverb *Barbarous*. The man of Liberty derides him in Chains. These by the Apostle are noted as the most remarkable pretences to Priority, all which he does here refell by an higher and more noble Claim, even the qualification of the Rent. 'Tis the not the Lineage of *Abraham*, nor the loss of the Fore-skin, nor thy pretence of Education at the foot of *Gamaliel*, nor thy living under the Doctrine of the greatest Sage at *Athens*; not thy plea of Birth, nor that of Liberty: there is somewhat that will advance thee much beyond these, by which thou shalt outshine other men, as the Moon does the lesser Host of Heaven, *viz.* the new Creation in Christianity, the *All in All*.

Neither Greek nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all: and here neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature.

B

'Tis

'Tis undeniably evident, that the great occasion of this Epistle (as of many others) was the different Factions between the *Jew* and the *Gentile*, advanced by the *False Prophets*, and countenanced by the flaggering of the true; as is too notorious, not onely in the case of *S. Peter* here, in chap. 2. ver. 12. but also of the other Apostles, who (as *S. Luke* tells us) affirmed the necessity of Circumcision, as a qualification previous to the preaching and benefit of the Gospel, untill *S. Peter* was by a Miracle convinced, *Acts* 10. and the truth by a Council determined, chap. 15. It grieved *S. Paul* (as indeed it must a Minister of God) to see the present Church thus miserably shattered; he thinks all his endeavours too little to heal those sores, he undertakes to his face the Head of the College, *Gal.* 2. 13. he not onely preaches down this as an Error, but in confutation writ with his own hand a large Epistle, wherein he sets up this as his *standard*, (like the Cross with the Motto of *Constantine*) promising Victory here, he prescribes this as the most sovereign Balsam to heal their wounds, as the best Cement to knit and unite their Affections, -- a new creature.

Scripture is the best Interpreter of it self; who would be beholding to the scantlings of the Chancel, when he may be admitted to the fulness of the Fountain? I shall give you therefore the sense of the Text from these parallel places; *Gal.* 5. 6. *Neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.* Where (as the Learned *Grotius* notes) we are not to understand this grace single, but in conjunction with others. Likewise from the 19 verse to the end of the chapter, he gives us an account of the meaning of the Phrase in *Eph.* 4. 23. where he uses these words, *Put off concerning the former conversation the old man, which is corrupt, according to the deceitful lusts, and be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness.* Where he further proceeds to a specification of both, in a third Epistle, *Col.* 3. 8. where he expresseth himself thus: *Put off all these, anger, wrath, malice, blasphemy. --- And verse 10. Put on the new man which is renewed in knowledge after the image of him that created him. --- And verse 12. Put on as the elect of God bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing and forgiving one another. --- And above all put on charity.*

From the whole (waving the present Controversie) three things are to be considered:

1. Somewhat here implied, which is to be put off, viz. the old man, or old creature.

2. What is here expressed (and elsewhere more formally commanded to be put on) the new creature.

3. The privilege and significancy of this in Christianity above any thing beside; for in Christ Jesus neither Circumcision availeth anything, nor Uncircumcision, but a new Creature.

1. First then we are to consider what is here implied and supposed, and is to be put off, viz. the old man, which is set forth in Scripture by these phrases, *the body of sin, the law of the members, the works of darkness, the natural man, the members that are upon earth*, and the like; which gives us no small light to the right Understanding of the first thing. The old man is made up of the mass of that sin which was the product of *Adams* transgression.

And here I design not to give you an account of all the particulars; that would be a task too tedious; but because I find some more principally by the Apostle recited in the places foregoing, and for the reason following, I shall glance on these four, *Pride, Malice, Anger, Envy*.

We are not to look on these as single or common vices; they are chief *Commanders*, they have *teeming wombs*, and like the *Trojan Horse*, stock the world with Troops, if not Regiments of other Evils; and hence, hence are the *Iliads* of our miseries.

1. *Pride* in a strict sense is a special sin, as the great Schoolman * has noted, in regard it has a proper object, which must specify and distinguish it; but being considered with respect to its *prolifick* nature, it may be fitly called the † *Empress* and *Parent* of all sins; though not necessarily so, as is observed by the same *Aquinas* out of *S. Augustine*, sins sometimes receiving their original from other causes; yea even in its most peculiar respect, it has no less than four monstrous parts, verse 5. 1. The proud man thinks, that the goodness which he has is not derivative, but from himself alone. 2. That what benefits he does enjoy are the products of his own merit. 3. He boasts that he has what he has not. And 4. Despising all other men he covets alone to have what he doth desire.

2. *Malice*. This has its proper Seat in the *Will*, and therefore must be acknowledged to be the Principle of all the depravity of our actions proceeding thence; this is that poison which corrupts the Fountain, and cannot but make the Streams unwholesome; the *indus-*

* 22^a. q. 162.

† *Regina & Mater*. Ib.

stry, the *design*, the *resolution* of sinning, that sin which bends and sets men up for mischief.

3. The next is *Anger*, which may be allowed of, if it be kept close to its proper Object, and within its due bounds, (*Be angry, but sin not*) yet cannot but be hugely sinful and destructive, when it has received infection from the aforesaid *Leaven*: when like a River it swells beyond its proper Chancel; or like the overflowings of the Gall, which at once discolours and disaffects the whole body. This Poison may not unfitly be resembled unto Fire, of good Use in its right sphere, but when it has exceeded that, threatens nothing below the certain ruine of our own, if not others Houses. Of this there are many kinds, according to the different Constitutions of men; and no less than seven *Daughters*, if we may credit *Gregory*; though (I think) upon due examination her Issue will appear to be much more numerous.

Aquin.
22e. q.
150.

4. The last is *Envy*, which I term the Canker of the Breast, a Consumption got by the thriving of others; this also is fruitful and parturient of many other Vices.

These I have mentioned as the vital and principal parts of the old man, like the four Elements to the body natural; and as there can be no composition without the union of these, so we shall find the other conspiring in a mixture to make up the constitution of the present sinner.

We are told, that while *Julia* lived, the Daughter of *Cæsar* and Wife to *Pompey*, and *Crassus*, by whose triple League and Friendship the two other Generals were kept asunder, as the *Ionian* and *Ægean* Seas by the *Isthmus* of *Corinth*; but they are no sooner removed, but the Trumpet sounds to Battel, which ends in the certain ruine of one, and the destruction of the greatest Empire that ever the world saw. Thus when men cast off the obligations of *Nature*, *Friendship*, and *Religion*, and give reins to these, what other Issue can be expected, but that these wilde Steeds (like the Horses of the Sun) set the world on fire? These open the Floud-gates to all our Contentions and Divisions, whether publick or private. I am bold to assert, that there was never any disturbance since the world began, wherein one (if not more of these) was not more immediately concerned in the quarrel. The true origine this of all Wars between Princes on one side or t'other; of lesser Wars, that is to say, Law-suits between man and man; the Source of all the Contentions, Divisions, Factions, Schisms, Heresies, Lying, Slandering, Back-biting, Obloquy, and of a thou-

thousand other Evils. These make our Hearts Cages of unclean Birds, our Actions virulent, and our Tongues no other than the Fire-brands of Hell. Who then but must conclude for the putting of them off?

For our encouragement in which work we cannot want Arguments which way soever we cast our Eyes. Look we abroad, and lo what desolation these have made! No Age, no Empire, no Misery which gives us not sufficient Testimonies of its Spoils. I will not begin to give you Examples for the proof, lest I should not easily make an end: and I suppose it needless to travel either far back or abroad, for that which we may meet with at our own doors. Look we then round about us, and see what havock these have made! The *old man* carries a large and disorderly Retinue at his heels, cannot be entertained but with great cost and trouble; and if not shaken off the sooner, will inevitably bankrupt his hosts in the conclusion. The proud man thinks nothing too much that may conduce to the keeping up or advancing his Grandeur. The envious and malicious will not be sparing in any thing that may do hurt to their Enemies; he will be content to lose one eye, that his Adversarie may be bereft of both.

The passionate man puts all at stake for Satisfaction, though the affront were but a trifle.

See how effectually Divisions and Controversies do weaken; like the Duel of the Frog and the Mouse in the Epilogue, they drew blood so long of each other, as that an Enemy has the advantage, and the quarrel ends in the destruction of both. Listen we to the Complaints of the thred-bare Client! you may learn the state of his Purse by his habit; his countenance does betray the grievance of his heart; and 'tis ten to one but that the Suit commenced from one of these. How many Estates are there round about us, that upon this account have changed their Names; and many that nod and totter? How melancholick men return from *Westminster Hall*, where the Victor is sure to be a Loser? What Slaves men make themselves to dance attendance, and wait the pleasure of the meanest Officers of the Law? How vastly like a Snow-ball Passion advances, so that that which in the beginning was not worth the regarding, within a while becomes the subject of an irreconcilable feud; so true is that of the Apostle *James 3.5. How great a matter a little fire kindleth!*

Thus is it destructive without, and upon examination we shall find that it makes no small disturbance within. The Off-spring of the

the *old man* may not unfitly be resembled to the products of the Vipers, which eat their way out through their Mothers Bowels : or as the Serpent in the Fable, they will requite our kindness with poison : or as we read in the Gospel, *Matth. 15.* his operations are like those of that unclean spirit there, it oftentimes throws the possessed into the fire, and into the water, drives them to contrary inconveniences.

Behold the malicious and envious man, how *thin, meager, and pale* is he ! He cannot hear of the good of another, but his ears will tingle ; he cannot see him thriving without tears or dimness, he cannot think of it without *melancholy*.

Behold the angry and passionate, and during the *Paroxysm* what is he but a perfect mad man ? It makes men look dreadful, according to the observation of the wise Heathen, *An angry countenance is much against Nature, and is oftentimes the proper countenance of them that are at the point of death.* We must conclude the pain within, from the disorderly looks without ; the violence of the Waves from the froth and noise which they send forth.

Behold the proud person ! and to every disappointment that he meets withal puts him upon the Rack, unhinges him from all his other enjoyments, and takes away the comforts of his life.

To exemplifie this by an Instance or two.

Abab a King, and therefore no ways needing the small portion of Ground, the native Inheritance of the poor *Israelite*, yet when he had set his heart upon it, and had spoken to *Naboth* about it, and being denied it, and so defeated in his design : see what a damp is put upon his spirits ; so the Text tells us, *1 Kings 21.4.* *Abab came into his house heavy and displeased, because of the word which Naboth the Jeseelite had spoken unto him ; and he laid him down upon his bed, and he turned away his face and would eat no bread.* In like sort we find it in the case of *Haman*, he is the great and supreme Favourite in the Court of *Ahasuerus*, he obtains whatsoever he asks of him ; in his passage from his House to the Palace, he observed the irreverent carriage of a Jew, he did not bow and cringe as his Highness expected ; whereupon he is so much moved as to swear the destruction of the whole Race ; a design inhumanly barbarous and unreasonable, had the affront been a thousand times greater, but he is resolv'd ; (*Pride and Passion when let loose know no bounds ;*) he goes on with his purpose ; sends forth an Edict through all parts of the

the Kingdom, to kill on a certain day all the *Jews*, without the least exception or reserve. Here it might have been expected, that he should have rested satisfied, having obtained for his purpose a Law which is called *unalterable*; but 'tis otherwise; his extraordinary Advancement, Riches, and Favour of sitting usually at the Kings Table, (seldom to Subjects vouchsafed) are fruitless and insignificant; he has no Appetite to the Kings meat; he sits *in state* as upon *thorns*, and for no other reason but because the already condemned *Jew* remains yet at the Gate alive: for thus it is recorded, *Hester 5.11, &c.* And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him; how he had advanced him above the Princes and Servants of the King. And Haman said moreover, *Yea Hester the Queen let no man come in with the King unto the banquet which she had prepared, but my self; and to morrow I am invited unto her also with the King.* Yet all this availeth me nothing, as long as I see *Mordecai the Jew sitting at the Kings gate.* 'Twere easie to manifest the like by running through every part of the old man, still carrying grief and malady where ever he goes; the sinner is subject to *heart-burnings* and *strong convulsions*, the gripings of the Guts, the gnawings of the Liver, which some have affirmed the Onely, all suppose it the Greatest punishment of Hell it self. Thus (like him in the Comedian) he is his own Tormentor, go he where he will, betake himself to what he pleases, he carries his Plague along with him. These Fiends (like the evil Spirit of *Saul*) are his perpetual Attendants; they haunt him at his Table, and take away his Stomach; await him at his Bed, and scare him with Conflicts and Rencounters in his dreams. The fruit of the forbidden Tree, though it be pleasant to the eye, savours of nothing but Gall in the concoction; the sin of *Gomorrhah* produces no other fruit but that of *Sodom*.

The Remedies which in this case may be prescribed, are so various, as that 'tis difficult to put a period to this first part. Consider we the Sensitive Creatures, and though they are not without their passions, yet they seldom or never exert them to the disturbance either of themselves or their Societies. See what a joynt harmony there is among the Individuals of every kind: The Beasts of prey are not at variance among themselves; the Venomous Creatures spit not poison at each other. Hear the great Philosopher and Emperour, *Neither Bees do it one to another, nor any other creatures that are naturally sociable.* Which in

*Antoninus
lib. 11.
Sect. 15.*

his

his Opinion proves his assertion, namely, *that we were not born to hurt and annoy one another*, the great design of Malice and Passion. These actually violating the sacred Tyes of Friendship, and disturbing that sweet communion which ought to be among men. And therefore he goes on, *To be angry is not the part of a man, but to be meek and gentle sounds of Manhood*; and concludes, that Anger and Passion proceed from Weakness.

To the same effect doth the Scholar of *Epicetus* excellently reason; *Passion doth disparage and degrade, turns the Man into a Viper*: whose actions ought not to move thee, rather shouldst thou pity such a one, as we do those that are *blind, deaf, and lame*, men under great Imperfections and Deformities. Should I do well to take notice of the barking of every little Dog as I pass the streets? to be offended with a *blind man* for taking the wall of me? or of a *deaf man* because he doth not hear me? or of an *Idiot* because I cannot by reason perswade him? The Ancients allowed not the liberty of Passion, or at least no *extravagancy* thereof, to virtuous men; and indeed it implies no less than a contradiction, that Reason should sit as supreme in that Breast where Anger, Malice, Pride, and such like bear sway. These are to be handled as Beasts of great strength and violence, to be reserved in chains, and kept within due bounds, for, exspatiating they will become destructive. As thou art a Being endowed with Understanding, thou shouldst be careful to preserve a Calm, as knowing that Winds and Storms will expose thy Vessel at present to strange motions and disorders, and to *shipwrack* in the conclusion. And as the Ship bound for *Tarsis*, by reason of the Fugitive was overtaken with a storm, not to be appeased with any expedients the Mariners could think on, but onely by throwing the rebellious Prophet over-board: So here, as long as the old sinner sways within, we can expect no Quiet; this must succeed, his being committed to the deep. This Reason doth suggest,

And if it be not fully convincing, have we recourse to the *infallible* directions of our Religion!

Hear how the Angel does bespeak the devout Women, *He is not here, he is risen: why seek ye the living among the dead?* Upon our admission to Discipleship we are to forsake the Tombs, and to shake off the condition of *filth and rottenness*.

2. *Kindness*, whereby I understand that Vertue which does direct us in our Conversation, a sweetness and pleasantness in our Discourse and Behaviour; not to carry Frowns in our Countenance, not to be bitter in our Words, nor morose in our Actions; in Company to betray no ill Humour, not to mourn in an House of Feasting, nor to laugh in one of Mourning; but in things Lawful Civil and Convenient to be Conformable: this our Humanity as well as our Religion doth require. So that they are much mistaken, who conceive that Christianity doth oblige us to the Sullenness of a *Stoick*, or an *Anchorite*, to live like *Diogenes* under his *Tub*, or the Hermit in his Cell.

3. *Humbleness of Mind*; a Vertue this which curbs us in the too eager pursuit of Honour, directs us to entertain low Thoughts of our selves, and high of other men. Which practis'd, would be of sovereign Use in our Conversation. How many thousand Disputes are there at this time about Precedencie in the World, among all *Orders* and *Degrees*? Our hearts are naturally apt to swell, and the Tempter (as of old) does endeavour to advance us to the Pinnacle of the Temple. The Humour of the Scribes and Pharisees (noted by our Saviour *Matt. 23. 6.*) is Epidemical; We are too apt to love *the uppermost Rooms at Feasts, and the chief Seats in the Synagogues, and greetings in the Markets, and to be called of Men Rabbi, Rabbi.* This very Leaven had sometimes infected the very Apostles themselves; they disputed who amongst them should be the greatest, each contending for Supremacy; now as an Antidote, what doth Christ prescribe but this Vertue? and for their Encouragement, in his own example writes them a Copy, *John 13. 15.*

We ought not to look on our selves and parts through a *Telescope*, nor to behold the Deserts of others through a *Microscope*; but to make use of the Looking-glass of the Prophet, which sets us out in our proper Colours, tells us what we *were, are and shall be*, () *Earth, Earth, Earth*; what we are made of, what at present we are, and what shortly we shall be reduced unto. Thus let us cast Dust on our Heads, and then (as has been observed of the Bees) *Hi motus animorum atque hæc certa*: most if not all our Contentions would vanish.

4. *Meekness*, a quiet and peaceable Calmness which restrains from Anger and Revenge, which moderates and puts bounds to just Punishment. A Grace this which goes in conjunction with Temperance, and though in its formalitie it be none of the *Capital Ver-*

Aquin. 22. l. 157. qu. *tues*, yet it disposeth to these; one of the great Beatitudes, (Mat. 5. 5.) and that which is highly requisite and advantageous for all Degrees of Men, *v.g.* the Governour and Great man, that he do not crush those that are below him; the Equal, that he do not usurp; and the Inferior, that he behave himself with proportion to his Qualitie. Of this Vertue there are many Offices, Properties, and many Rules to be observed; but those I wave, as being not of this place to examine.

5. *Long-suffering*; We are not upon every occasion to be suddenly moved; upon the least distast forthwith to commence War; with the Disciples, to call presently for Fire to burn our Enemies, (Luke 9. 57.) but to wait a while with patience: *That may be done anon, which cannot possibly for the present be effected*; in this case we should propose as a Pattern the Lord of the Vineyard, Luke 13. who for some years withheld the Ax from the Fruitless Tree, and gave it, in hopes of Improvement, all the Advantages of Husbandry: looking up (which is the great Design of that Parable) to the wonderful Patience and Forbearance of the Supreme God, who, *Though he be provoked every day, does not instantly whet his Sword, bend his Bow, and prepare his Arrows within his Quiver.* ----

Forbearing and Forgiving one another; Offences will arise; even among Christians there may be causes of Controversies; but 'tis very unfit, that such should behave themselves in their Differences like the *Heathen*; the Apostle requires in them those Vertues which make them prone to be reconciled; in order whereunto, observe what a strong Reason he backs his Exhortation withal. *Forbearing one another and Forgiving one another*; my Brother has offended me now; one time or other, I may, and in all probability shall offend him (for in many things we offend all) therefore I must be willing and ready to forgive, that I may be upon occasion forgiven: yea the Forgiveness of his Offence, is in effect the pardoning of my own; without which I could not in reason expect it. A weighty Argument this, and frequently by the Apostle urged, Eph. 4. 12. Gal. 6. 1. *Brethren, if a Man be overtaken in a Fault, ye which are Spiritual restore such an one in the Spirit of Meekness, considering thy self lest thou also be tempted.*

I cannot by any means side with them who have deemed all Wars for Christians unlawful. I have learn'd, *That the Authority of a Prince, the Justice of the Cause, the Sincerity of the Intention,* make

Listen to the Doctrine of our Saviour, *No man can serve two Masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other: he cannot serve God and Mammon.* As in Baptism, those that were to be dip'd, upon their return from the Water, did change their Cloaths, and put on clean attire; so must every Christian in a Spiritual Sense. I make this Comparison the rather because the Learned *Grotius* doth assure us, that the *Parases* of *Putting off* and *Putting on*, have reference to the afore-said Custome, as also because I find this to be the Subject of our *Baptismal Vow*, as in our *Church-Catechism* is excellently expressed.

That I should renounce the Devil and all his Works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh---- that I should keep God's Holy Will and Commandments, and walk in the same all the days of my Life.

If then we design to embrace this Religion, and really to be what we profess, we must not only swear, but procure the destruction of these *Disorderly Passions*: the Sinner must be driven out, that the Saint may be brought into possession: the *Old Man* must die, that the *New Creature* may grow and prosper. which brings me to my second Part.

But a New Creature.

FOr the true meaning of which, let us (as before) consider those parallel expressions whereby 'tis set forth in Scripture, sometimes under the notion of *Regeneration*, as in our Saviour's discourse with *Nicodemus*; sometimes by the Phrase of the *New Man*; elsewhere by the Armour of Light; the whole Armour of God. The putting on of Christ *Jesus*, the Fruits of the Spirit, &c.

In short then, this is one of those Scripture-Phrases, by which Piety in its most comprehensive sense is set forth, *Crell. Ech. Chris. lib. 2. cap 3. in.* for which there is undeniable Evidence to be produced, because the Spirit in Scripture in the Description of the *New Creature* or *New Man*, in many places mentions those Duties which we owe to God, our selves, and one another, as parts or effects thereof.

Now because this comprises the whole of our Religion, it may not be expected that I should run through every particular, and because I find in the parallel place, instead of a *New Creature*, Faith which worketh by Love. ch. 5. 6. and because our Love to our Brother

ther, is the best Argument and Expression of our Love towards God; as St. *John* in his Epistles excellently reasons. And forasmuch as (*Col.* 3. 12, 13.) I find some more particularly mentioned: Put on therefore Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-suffering, Forbearing, and Forgiving one another, ----- if any have a Quarrel at any; and above all put on Charity. I shall touch at these: laying down this as a sure Foundation, That the best Evidence we make a Conscience of our Duties towards God and our selves, that we engage in publick Duties out of a true Principle, and are not wanting in our closest Devotions is, our giving in the due Discharge of those we owe to one another: the first whereof is Bowels of Mercies.

By which we are to understand no mean or common Affection, no *Superficial Outside-love*, but that of the Bottom of the Heart, as appears from the frequent Use of the Word (*Job* 38. 36. *ch.* 5. 10. *Jer.* 3. 31.) being put for our Heart, the Seat of our Love and Affection; so that the Apostle requires here Mercifulness in its highest and most intense degree, such a Carriage toward our Fellow-Creatures, as is of the Lord in the Parable (*Mat.* 18.) to his Servant; he uses no Methods of extream rigour, he does not take him by the Throat, and hale him to Prison, to the ruine of himself, and Family; but being affected with his Poverty, forgives him the Debt.

Nor such a regardless carriage as the Priest and Levite shewed to the robbed and wounded Way-faring-man; (touched with no pity at the sight of an Object able to have moved an Heart of Stone.)

But like that of the good Samaritan, who no sooner sees him, but melts towards him, ἐπαλαγνίσθη. *Luke* 10. 33. as it clearly appears by what he does for him; binds up his Wounds, pours Wine and Oyl, puts him upon his own Horse, carries him to an Inn, entertain'd him during his abode there, and makes Provision for him after his departure. The most genuine effects of this Vertue.

And, to add one Instance more, like that of the Father, to his Prodigal Son (*Luke* 15. 20.) he had Compassion on him, the same Word, ----- He was affected with his Misery; his Words Tears, and Poverty constrained him to Pity and Relief; how lovingly doth he receive him! he ran, fell on his Neck, and kissed him; how nobly does he entertain him! Calls for the best Garment, for a Ring, Shoes, the Fatted Calf is slain, and there is Feasting, Musick, and Dancing.

2. Kind-

but if he will not hear thee, then take with thee one or two more ; ---- and if he shall neglect to hear them, tell it to the Church. ---- Upon any wrong we are privately to reason the Case and demand Redress, if this Expedient do not succeed : in the next place we are to use the Assistance of a good Friend or two ; and when they cannot prevail, we may lawfully appeal to the Magistrate for Relief. If this Course were taken (which our Religion directs us to) how many Controversies would die in their Abortion ? how much Charge to our selves, and Trouble to others would be prevented ? what ? (saith the Apostle) is there not a wise Man amongst you ? not one that can judge between his Brethren ? 1. Cor. 6. 5. *Aq. 12.*

The Law is founded upon Reason, *Humane Law* upon *q. 2.* the Law of *Nature*. Whereupon I conceive it possible for Men wholly ignorant of the Law in its formalitie, to be able to decide aright ; and if the Case be a proper Case of Law, why may not the Advice of the Learned therein (the matter on both sides being rightly stated) be as effectual as their Pleading at the Bar, and the *Verdict* of twelve Men, that certainly are not Infallible, that may be either ignorant or resolute ? For my part I know not why these, or such like means being used, most Controversies among Christians may not with lesser Noise, lesser Charge, and far lesser Inconvenience be ended at home. If after all these, men will be unreasonable, such deserve to be delivered over to the Law to be severely *scurged*.

3. *Cond. Law-suits are not to be commenc'd about Trifles.* 'Tis not to be conceived amidst Societies, where Estates are contiguous, but that there will be mutual Trespasses : now for such to contend, would be highly unreasonable ; if I am trespassed to day, I may be a Trespasser to morrow. How much then am I concern'd to forbear the Commencing of a Suit, which in the consequence must fall heavy on my self, and open a Gap to endless Controversies ? How much rather should I have recourse to the present advice of Forbearing and Forgiving one another, and declare by my Practice, that in my Prayers I am not guilty either of *Hypocrisie* or *Contradiction* ? 'Tis no small Scandal to that Religion, whose Badge is *Love* and *Peace*, to behold its Profelytes like *Dogs* and *Wolves* in their behaviour, taking each other by the Throat for a thing of an inconsiderable value, heaping no small Trouble and Charges to themselves and others ; and that to the advantage of none but the *Lawyer*. Whoever will be pleased to make the observation, shall easily discern the great abuse of the Law. In this regard the occasion too often

ten *de Lana Caprina, pedibus ambulando &c.* some pitiful worthless thing, which whether had or lost makes not a farthing odds. Examine we the ancient Records, and have recourse to the present Practices, and we shall have very many and undeniable Arguments to confirm us in the present abuse.

4. *Cond. To go to Law in Love, and to design nothing in the Suit but Relief*: this is a necessary though it be a difficult Condition, and as is too apparent from the general practices of men, seldome or never observed; for no sooner is an Action brought, but that the Parties Litigant set forth their Flags of Defiance to each other, ---- forgetting they are Christians, yea Men. How many Cases are there, wherein the Law is made Use of only as a *Pretence*, a *Pandar* to Malice and Envy, an Instrument taken up for no other end, but to accomplish the ruine of an Adversarie. I wish the World would convince me of Falshood here; but I fear 'tis so manifest, as that it will on all hands be granted without any denial. What's that which set the *Roman* Generals by the Ears, but the Pride of each others Hearts, and their Emulation? ----- And we are likewise told, that an old grudge was the true cause of all those Vexations which befel the *Trojans*. ----- I leave the Application of these Heathen-passages to you. ----- There must be some Pretence to Justifie the Controversie in Court, a Trespass, a Priviledge, a Title. Whereas withdraw the Curtain, and (in all likelihood) you shall discover an *old Sore* within: the Furies will appear in their proper Colours, and where these bear Sway, 'tis no difficult matter to find out somewhat that shall set the Wheels a going. If *Jezebel* be disposed to take away at once the Life and Vineyard of *Naboth*, ('tis an easie matter to find a Staff to beat a Dog,) the Devil will quickly put her into the Road-way, direct her to proclaim a Fast, and procure Sons of *Belial* for her purpose. When Men will be quarrelsome, they shall not want Pretences. Under this Head, those great Men are highly to be charged, who depending on their Power, will not do that which is just, but wearie the mean Man out by Law. Such also who design not so much *Satisfaction* to themselves in Law-suits, as *Trouble*, *Charge*, and *Ruine* to their Adversaries. And such likewise, who use extream Rigour to Poor and unhappy Debtors, who have not wherewithal to pay: whereas would men have recourse to the present Rule (of Forbearing and Forgiving one another) all these would be abhorred. Did we but consider those many Talents which we owe and cannot possibly satisfie: how could we deal hardly

make even an offensive War beyond all exception justifiable. Much less can I side with them who suppose that Christianity doth manumise, take men off from all other Law; for which opinion they produce the Abrogation of the *Lex talionis*, the standing Law, not only of the *Jews*, but all other Nations. ----- And the subsequent Words, *That ye resist not Evil; but whosoever shall smite thee on the Right Cheek, turn to him the other also; and if any man will sue thee at the Law, and take away thy Coat, let him have thy Cloak also.* ----- Mat. 5. 39. and that Passage of the Apostle, 1. Cor. 6. 1, 7. *Dare any of you, having a matter against another, go to Law before the Unjust? ---- Now therefore there is utterly a Fault amongst you, because ye go to Law one with the other, why do you not rather take wrong? why do you not suffer your selves to be defrauded? Nay you do wrong and defraud, and that your Brethren.* For there are of great Authority in the Church, who tell us, that the intent of our Saviour, in that part of his Sermon forementioned, was not to tie up the Hands of the Magistrate, but to take men off from Revenge and private Retaliation; and that the aforesaid Law is not in every particular abrogated, appears in many cases; but that more especially of Murther, where Blood is required for Blood; and that the subsequent Doctrines are not to be understood literally, is plain (as S. Austin reasons) from the Practice of Christ and his Apostles: for he did not turn the Left Cheek to him that smote him on the Right, but made some resistance, *John* 18. 23. and the like we find of St. Paul, *Acts* 23. 3. and *ch.* 16. 37.

2 Lib. de
Ser. Dom. in
mont.

And for answer to the other place, the Apostle (as appears from the whole Text) does not simply condemn the Law, but the *Irregularity* in the Use thereof: he checks the *Corinthians* for being too forward and hasty to engage in Law, and for appealing to the Tribunals of Infidels, for the determination of their Controversies.

Christianity does not require of her Profelytes, that they be easie Fools to part with their Possessions without the least Resistance. Religion is not destructive of each Mans Propriety, of which the Law is Judge, or rather the Rule, without which there would be no living in the World. If this frantick Position were admitted, most Christians would publickly be reduced to a condition like (if not worse than) that of the twelve Apostles, be, not only without *Variety of Garments*, but want necessary Cloathing; with-

out

out Gold and Silver, and Money in their Purses. If so, the command of selling all that they had was needless; and not only some Men of an order, but the whole Religion, would in a short time become Mendicants. The same Apostle teacheth us that the Law is good, if a Man use it lawfully, 1 Tim. 1. 8. and how that is to be done for a Right understanding of the present Rule, *How, When, and Whom* we ought to Forbear and Forgive. In this as its proper place may be resolved, the Subject of these four following Conditions.

1. *Cond.* Christians were not to use the Law with Delight and Study. There are some, who (like the Salamanders) covet to live in the Fire; are out of their Element, if they are not themselves fighting, or setting others by the Ears. Men o'rgone with the Itch of Contention, who love the noise of Courts, and think their time mispent, if some business does not call them to the Assizes; who deem it an Argument of Generosity to enter the List, and be perpetually struggling with Enemies. An humour this, very opposite to the peaceable Ties of Christianitie in general, and in particular to the present Direction of Forbearing and Forgiving one another. A Practice so noxious, as that the Law does not only brand, but make provision for its punishment, and that in more Sences than one, viz. such who shall incite, persuade and egg others on to wage Law: and such likewise, who themselves shall disturb others by frequent and vexatious Law-suits, ranking both under the name of Barretors; who without any wrong may be called the Caterpillers of the Nation.

2. *Cond.* That Law ought to be used not as the first, but as the last Remedy. Law-Suits may not unfitly be compared to the Cupping-glasses, Scarifyings, and Salivations of the Physitian, to the Knife and Saw of the Chirurgeon: means never used but in desperate Cases, and as the last Remedies. What else is inculcated by those Heavenly Directions? If it be possible as much as lieth in you, live peaceably with all men, Rom. 12. 18. Studie to be quiet, 1 Thes. 4. 11. and endeavouring to keep the Unitie of the Spirit in the Bond of Peace. Eph. 4. 3. and Rom. 14. 19. Heb. 12. 14. All which Expressions carry an Elegance in the Original, requiring our utmost Industry. As in matters of Scandal, so also in Wrongs, we are to observe that Method by our Saviour proposed Mat. 18. 15. If thy Brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy Brother; -----
but

hardly with those poor Debtors of ours that owe us a few Farthings. Did we weigh the Quality and Quantity of those Transgressions which put us deep in Score; which if not blotted out, nothing but an Eternity of Misery will attend us: How little Reason then have we, to pursue with Vehemency and Passion those that have offended us? We are here commanded to Forbear and Forgive, as we hope to be Forgiven.

7. The last Vertue to be put on is *Charitie*. But above all put on *Charitie*. A Vertue this, more especially required in the *New-Man*. Which makes the Apostle with a strict Charge to renew his Exhortation, *above all; præter, super, & propter omnia*, as 'tis diversly rendred. ----- This, to follow the Metaphor of all Garments, is the most principal, 'tis as a Girdle which knits all the rest together. As in Christianity the *New Creature* is the All in All; so that which gives Life, Being and Splendor to that, is *Charity*: the first, the middle and the last. Here it perfects and compleats, elsewhere it leads the way to other Graces. As without it, *The Tongues of Men and Angels* are insignificant; so they are unable sufficiently to express the Praise of it. In the Determination of the Schools, 'tis the very Life of Faith; in St. *James* his Divinity, an undeniable Argument of a living Faith; and by our Saviour noted as the great *κέντηρον* or Badge of Discipleship. *John* 13. 35. A Cardinal Grace, from whence as from a Fountain, most (if not all the fore-mentioned) flow. For, where there is a right Christian-Charity, there cannot but be *Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-suffering*; the truly Charitable will be ready to *Forbear and Forgive*. In brief, this is the Golden-rule, and the Gospel-law; a sure Friend that will follow us to another World, and render us acceptable in the Day of Judgment; that will remain when other Graces shall be done away. I shall speak no more of this, but refer you to *1 Corinth.* 13.

Hitherto have I set before you the *Old Man*, together with its Spoils; ----- the principal parts of the *New Creature*, in reference to our duty each to other. I come now to propose some Arguments, which may prevail to the putting of it on; my Third Part:

Nothing is so significant as this: *For in Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision, but a New Creature.*

Arg. 1. And here in the first place, I think it not unfitting to urge you with an Argument from Nature. See how every Being puts off its Old, and calls for New Attire. The Fields by their
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Fresh Verdure, tell us plainly, that they are exchanging their Sackcloth, and put on new Apparel: and though *Flora* by the Stroak of Winter, as by Age sullyed, had contracted Baldness and Deformity, within a few days shee'l shake off the Hagg, and grow young again. Behold the Trees, they have cast off their old Fruit and Leaves are stripp'd naked, and all in order to new Apparel. Consider the Lilies, they are committed to their Interment, which makes way to a splendid Resurrection; they are withdrawn to their Attiring Rooms, and will shortly come forth with a glory by far surpassing that of Kings. Nor is this less visible in the Sensitive Beings. The Birds of the Air part with their old *Plumes*, and appear clad with a new Garb; each betraying, by his chirping Note, Youth and Vigour reassumed with the Season. The Beasts of the Field in like sort, by their Briskness and Activity, proclaim to the World no small Alteration. Those who have a long time layen within their Cells buried, as in a deep Slumber, will now Begin to move and come to life again. Nay even the Serpent changes his Skin. As then the Pismire teacheth the Sluggard Diligence, so should the Creatures in the present Contemplation, powerfully inculcated by the Doctrine of the Text. All the Beings of the lower World, by the Benefit of the Heavenly Influences, and the unalterable Law of Nature, with the Year are renewed. What then can we do less, but abandon the *Old Man*, and make after the *New Creature*?

Arg. 2. But if this Argument do not prevail, being fitter for an *Orator* than a *Divine*; be pleased in the next place to consider, how that the Church in her Service, at this * time more especially does direct us hitherto. The Saviour of the World was now, in Conformity to the Law, Circumcised; which being a judicial Right, and by the people abolished (as no ways advantageous) does notwithstanding in its particular instance point hitherto. The Epistle *Rom. 4. 8.* directs us in the pursuit of such a Faith as *Abraham* had, before he received the Seal of the Covenant. Now this Faith of the great Patriarch *worked by Love*, which runs parallel with the expression of the Text. And then, though we are *Gentiles*, we have unquestionable Right to Filiation. We are Lawful and True Sons of the *Circumcised Jew*, and shall without this Rite, have an undeniable Title to the Blessing. And the Collect teacheth us to pray *For the true Circumcision of the Spirit, the Mortification of our Hearts and Members from all Worldly Lusts,*
in

* New-
years
Day.

in order to Obedience and Conformity to Christs will in every thing; and what's that, but the *New Creature*? Religion does not oblige us to the cutting off the Flesh of our Foreskin; but it necessarily requires that which by this Ceremony was shaddowed out and typified. We are not with the Pharisees to wash and furbish the Outside of the Dish and Platter; but to have due regard to the cleaning of the Heart, the Fountain which makes our Thoughts, Words and Actions either good or bad. The great Design of Christ in his Gospel was, *To redeem us from all Iniquity, and to purifie to himself a peculiar People, Zealous of good Works*, Tit. 2. 14. The most demonstrative Argument of our Christianity, is an Holy Change; and we may conclude, *That we are Risen with Christ, if with ardent Affection we seek those things that are above; if our earthly Members are mortified: if we have put off the Old Man and put on the New, which after God, is created in Righteousness and true Holiness.*

Arg. 3. An Argument drawn from the very Life and Essence of Christianity. Without the *New Creature*, those Prayers which we make are an abomination to the Lord, our Sabbaths and holy Performances his Soul abhorreth, our whole Religion is vain. We may make broad our *Phylacteries*, Compass the Sea and Land to gain Profelytes, make a fair Show in the World; but without the qualification of the Text, we can be no other than the Brats of the Wicked One, who is never more a Devil, than when he appears in the *Form of a Cherubin*. Men (saith the Prince of our Salvation) *Do not gather Grapes off Thorns, nor Figgs off Thistles*. The Apostle lays down this as a Maxim, 2 Cor. 5. 17. *He that is in Christ is a new Creature*; and further assures us, Gal. 5. 24. *That they that are Christ's, have Crucified the Flesh with the Affections and Lusts.*

You see our Profession requires no small Change. The *Old Adam* must be renounced, that the *New* may be entertained; the Flesh swallowed up by the Spirit; our Senses must be forbidden to entertain Vanity, our Eyes dim-sighted to irregular Glances, our Feet lame to the Path of Iniquity, our Palates dead to the draught of alluring Pleasure, our Ears (according to the President of the wise *Ithacan*) must be stop'd against the Mermaids Songs: Pleasure must not entice, nor Profit must not entangle us; *Delilah* must not draw us down to *Tinnah*, nor *Lais* put us upon a Journey to *Corinth*. *Achan's* Wedge must not be the *Diana*, the Idol-Goddes of thy Heart. All Vice in general, and especially the more leading, are inconsistent to Christian Religion. Thou must take thy leave

of thine unsufferable Ambition: if thou desirest to be one of his Servants *who hateth, beholdeth afar off, resisteth the Proud; but giveth Grace unto the humble*: thou must part with the sweet Sin of Revenge; the God whom thou serveest, challenges this as his Prerogative, *Numb. 12. 18. Vengeance is mine, and I will repay it.* If thou wilt be a devout Follower of the Great Galilean, thou must give a Bill of Divorce to Anger, Malice, Envy; ---- not be guilty of foul-mouth'd Language; but observe the Rule of *Yea, Yea, and Nay, Nay.* Thou must *turn the left Cheek to him that smites thee on the Right; part with thy Coat, to him that takes away thy Cloak.* And what is a task of far greater difficulty, *Love thine Enemies, Bless them that Curse thee, do good to them that hate thee, pray for them that despitefully use and persecute thee.* *Mat. 5. 44. Forgive not only seven, but seventy times seven Trespases.*

These I take not to be Counsels, *i. e.* Doctrines delivered by way of Advice to the Sons of *Zebedee*, those who propose to themselves the *Right Hand, and the Left Hand of Christ in his Kingdom*, places of Supremacy in Heaven, as the Patriots of the *Roman Church* would perswade us; but formal Precepts, to which in their right sense all Christians are obliged. Is it not the great Design of *Christ's Sermon on the Mount*, and his others, to refine and exalt his Followers, not only above the Dregs, but the strictest sect among Mankind; being required to live above the *Publicane*, and upon the greatest penalty to exceed the *Scribe and Pharisee in Righteousness*?

They are the Commands of our General who, not (as the *Pharisees*) obliges our Backs to these heavy Burthens, which he would not touch himself; but in this like *Cesar*, who was never observed to bid his Souldiers *Go*, but *Come*. In his Practice he leads us the way, and frequently proposes his Example for a Pattern for our Imitation: --- *Be ye Perfect as I am Perfect, --- Holy as I am Holy, --- Learn of me.* Trace his Life, and see how eminently those Vertues which he requires of us, shine forth in him: *v. g. His Bowels of Mercy, his Meekness, Humbleness, Long-suffering.* Now he serves, to teach his Disciples Condescension, anon he washes their Feet, thereby reading them a lively Lecture of their Comportment each to other. --- He refuses to be made King; --- He takes no notice of the many Revilings he met withal; in his Sufferings, he expresses unparallel Patience; *being led as a Sheep to the Slaughter, and as a Lamb dumb before his Shearers, opened he not his Mouth.*

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Let us for our Encouragement see how after this Copy the Primitive Converts did write; upon their admission we shall discover them far different from what they were (like *Abraham* in his Journey toward *Mesopotamia*) Taking leave of their Country and Kindred, and Fathers House; or as the Kings Daughter in the Psalmist, Psal. 45. 10. *Forgetting her own People and her Fathers House.* Parting with all their Carnal Affections.

St. Matthew upon his Call does quit his Office; abhorring nothing more than his former Trade of living. A Disciple must not be a *Publicane*.

Zaccheus is no sooner called down from the Sycamore-tree, to be engrafted in the true Vine; no sooner affected with Christianity; but he publisheth it by an Alteration wonderfull; he no sooner receives Christ within his House, but he resigned the full Possession of his Heart: he testifies his Repentance by that Restitution which he makes (the surest marke of unfeigned Contrition in the present Case:) the Sincerity of his Faith, by the measure of his Charity: --- *Lord the half of my Goods I give to the Poor; and if I have taken any thing from any man by false Accusation, I restore him four-fold,* Luke 19. 8. See farther how the *New Creature* shines forth in *Mary Magdalen* after her Conversion; we have great reason to suppose the former part of her life notoriously wicked, from that Hellish Crew which quartered with her: For if *one single Devil* create no small Extravagancie where he is: what wickedness shall not *seven Devils* united practise? Beside, she is described to be a *Sinner*, Luke 7. 37. i. e. not as some in favour (as they think) to Christianity and its present Profelyte, upon a great mistake have construed an ordinary *Sinner*: but 'tis with the unanimous consent of Antiquity agreed on, that the expression denotes her one *lewd* and *unclean*; and if not actually such, yet little less than a *Prostitute*. And so no sooner are the Devils driven out, but that the *Flesh* is subdued, and she becomes quite another thing; she is a constant Attender on our Saviour: whilst her Sister is busied about the *Cares of the World*, She has her Eye on the grand Concern, the *one thing necessary*. She provides a *Box of Oyntment* costly and odoriferous, against his Funeral: *washes his Feet with her Tears, and wipes them with the Hairs of her Head*: She laments him Crucified, is the first Woman upon Record, who prevented the *Dawning of the day*, to enquire after his Resurrection. Though the Apostles forsake him and fly, she scorns to flinch; is the first Preacher of the Resurrection, and, as one calls

calls her, *Apostolorum Apostola*, the Doctress of the Apostles. If after all this we call to mind the Carriage of the *Protomartyr*, we have a new motive to duty. His Conversation was like his Countenance, of which St. Luke Records, *That it did shine like an Angel*, Acts 6. ult. He has nothing of the *Old Man* in him; he requites the Malice, Cruelty and Envy of his Enemies, with an high Act of Charity and Zeal; he is praying for them, while they are stoning him: when they are putting an end to his *Mortal Life*, he Petitions the Throne of Grace for their Forgiveness, and consequently their Conversion: And some of his Persecutors reap'd the benefit of his Devotions, It being a received Opinion, *Ecclesia non habuisset Paulum nisi orasset Stephanus*; God answering his Prayer by the Conversion of St. Paul; which affords us another Instance:

What he was before his Conversion, is so plain from his own and St. Luke's account, as that none can be ignorant of it. He consented to S. Stephens Death; he breathed out Threatnings and Slaughter against the Disciples of the Lord; to effect which, he procured of the High-Priest a Commission: some he Imprisoned, others he persecuted to strange Cities. One sufficiently wicked and bloody both in his Intentions and Actions.

But no sooner is he smitten, and hears a Voice, but that he becomes quite another Creature; he trembling and astonishing said, *Lord what wilt thou have me to do?* Acts 9. 6. The Lion is changed into the Lamb; the bold Persecutor relents; those very hands which lately were the Instruments of the Slaughter, are now (like those of Moses) lifted up to God for the Preservation of the Saints: his Tongue forgetting to Blaspheme, knows no other Language but that of Canaan: his stubborn Knees are Pliant, bending in their Devotion, as their proper posture: *Behold he prayeth!* Acts 9. 11. He is a chosen Vessel to bear God's Name before the Gentiles and Kings, and Children of Israel: he refuses no Labours or Difficulties: with boldness he Preaches the Gospel before the Philosophers and Rulers; for the Testimony whereof, he is as willing to sacrifice his dearest Blood, as before he thirsted to take it from others. The Destroyer at length is become the Builder, with no small advantage to the Church, repairing those Breaches which he in times past made. So he tells us, *He would gladly spend and be spent: he is ready not only to be bound, but also to suffer for the Name of the Lord Jesus*; And come what will come, he is resolved to preach that Faith which once he did destroy. He is all Bowels and Love, who before was all Hatred and Malice.

Malice. 'Tis this that brings him from one part of the World to the other; that puts him upon writing his *Epistles*; and to his great loss, to desire a longer continuance in this miserable World; yea so high and towering is the Charity of this great Doctor, as that he gives us an Instance which hath not a second: *He could wish himself accursed from Christ for his Brethren and Kinsmens sake*, Rom. 9. 3.

Nor was the *New Creature* the Badge of Christianity in its Infancy only; upon examination we shall find it to be the *Shibboleth* in after-Ages: for thus *Justin Martyr* tells us, *a Apol. 1. ad Senat. Rom.*
That the Woman who formerly was incontinent, upon her Conversion became Chast and Sober. --- And he farther relates, how that Ptolomeus professing himself a Christian, by Urbitius being condemned: Lucius another Christian, openly upbraids the Governour with the unjustness of the Sentence, being passed on a Man of unblameable Conversation. What's the reason that he is thus punished who is no Adulterer, Fornicator, Murtherer, Thief, Extortioner? --- And in his second c Apology, he had this passage, We who formerly rejoiced in Adulteries, now greedily embrace Chastity: we who addicted our selves to Magical Arts, now wholly devote our selves to God: we who Idolized Riches and Worldly substance, now have all things in common, distributing to the Indigent: we who did burn with mutual Hatred and Envy, now are loving, and pray for our Enemies. ---

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c Apol. 2.
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In like sort *Tertullian* urges the Testimony of an Enemy, *Apol.*
" Pliny the second who in an Epistle to Trajan, has this Passage: that the Christians, for ought he could perceive, beside their ob-
" stinacy in refusing to sacrifice to the Emperor, had nothing
" in their Sacred Rites, but that they were wont to meet before
" day to sing Praises to Christ and God: forbidding Murder, A-
" dultery, Deceit, and other Wickedness; --- And further does as-
" sure us, that the Change of the Primitive Christians was so emi-
" nently visible, as that their very Enemies could not chuse but
" confess them to be good Men; they had no fault to lay to their
" Charge but this, that thy were Christians. --- Whereas in truth
" this (as another hath observed) was the Fountain of
" all their Vertues. And when some by reason of their Lactantius.
" Night-Assemblies, took occasion to accuse them, as carrying on
" Designs of Rebellion, Murther, Thievery, Uncleanness: -- He larg-
" ly purges them from these, asserting them to be the Pillars of their
" Age; that they lived up to the great Principle of their Professi-
 on,

"on, *not to wish, do, think, or speak evil of any.* ---- That it was not out
 "of want either of Opportunity or power, that they did not re-
 "venge themselves upon their Enemies; only their Religion does
 "restrain them.--- He dares their Adversaries to find out among them
 "a Traytor, Robber, Murtherer, any notoriously wicked. --- They
 "are altogether what single, united what divided; they hurt none,
 "they grieve none; of a sober, chaste, and Godly Carriage; the
 "only innocent persons. --- Their Religion has exalted them to an
 "higher Eminency than ever the most refined among the Heathens
 "could pretend to. --- *Democritus* had no other way, but to pull out
 "his Eyes, that he might not behold Vanity; whereas the Devout
 "*Christian* can look on a Beauty without Lusting after her. The
 "*Philosophers* of the strictest Sect and greatest Note, have betrayed
 "*Pride, Vain-glory, Cowardise, Baseness*; of which he gives many
 "Examples; but the Christians are guilty of none of these. ---

In this Argument, as the most irrefragable; the Primitive Wri-
 ters think that they have good reason to triumph over their Ene-
 mies. One tells his Adversary (no mean Philoso-
 pher as well as Heretick) *That the Doctrine of Chri-*
stians did Convert the most Vitious Persons from their
former Debaucheries, to the practice of Temperance and
all other Vertues.

I conclude this with that Elegant Passage of *Lactan-*
tius; the power of Philosophy is but impotence in com-
 parison to that of true Religion; of the former, Nature
 gets the upper hand; so that the Philosopher after all his
 Documents, (like the Dog) returns to his Vomit. This Physick is
 not efficacious to a perfect Cure, but he falls of course into a Relapse;
 whereas the force of Christian Religion is wonderful; of which
 there are every day's Examples: whereupon he makes this Challenge,
Bring me the Man that is Angry, Ill-natur'd, Stubborn; by a Lecture
from Christianity I'll make him as gentle as a Lamb. Bring me the
Man that is pinching and Covetous; I'll make him truly Liberal, distri-
buting with both his Hands. Bring the Man that is afraid of Pain and
Death: I'll make him so truly Valiant, that he shall not be moved at the
Fire and Faggot; he shall despise even the Bull of Phalaris. Bring me
the Man that is incontinent and gluttonous: I'll make him chaste and so-
ber. Bring me the Man that is cruel and blood-thirsty: I'll make him
merciful. Bring me an Extortioner, or any other sinner: and in a short
time

time, I'll make the same person just and innocent. The Washing or Regeneration purifies from all Malice; and the force of true Religion is such, as that it puts to flight the Old Man.

Now if Christian Religion heretofore wrought in the manners of Men so heavenly a Change, how much does it concern us who profess the same, to give the World a Testimony by the like Demonstration, that we are not *Whited Sepulchres, as sounding Brass, and tinkling Cymbals*: Christians, not only in Show, but in Truth?

This Argument I have handled more largely, because I look on it as the most genuine, and substantial of the Text. I pass for your Encouragement to others.

Arg. 4. The living in the practice of the aforesaid Duties shall bespeak us truly *gentile*.

I have always been of opinion, that true Gentility carrieth in it, somewhat more than ordinary. A generous Stream of Vertuous and Heroick Qualities circle in noble Veins. *The Son of Hector betrays Courage in his Cradle*; by the Benefit whereof, upon the Top of the Tower o're which he is to be thrown, he can at once look his Enemies and Death in the Face. Such as are nobly descended, can (like the Off-spring of the Eagle) behold things splendid as their proper Object, which would *dazzle* the Eyes of the *Dunghil-breed*. Whereupon 'tis obvious to observe, that even Afflictions cannot alter their Nature; though oppressed, they will not be o'recome; though under straights, they betray still a generous Soul: they scorn Actions dirty and Sordid. --- To prey upon Flies, to pilfer and undoe them that are below them; in their Carriage full of Courtesie. Whereas those of the *Mushrom Production*, betray low and ignoble Spirits, and (like that Creature in the Fable) by a sordid Port, plainly discover themselves under the *Lion's Skin*. *Julius Capitolinus* tells, that from the Vitious, Dirty, and Sordid Behaviour of *Commodus*, 'twas generally concluded, that he was not the Son of *Antoninus*, but of some Ruffian *Hector*. --- There was no Ranter, no Hogherd, no Villain like him. He that lives not up to the principles of Generosity and Prowess, does plainly argue himself to degenerate; is the disgrace of his Family, and gives a Blot to his Escutcheon.

*In Vit. Ant. natum
Com. gladiatorem
in principem.*

Now will any affirm, that this is *gentile*, to be o'rewhelmed with *Pride* and *Cruelty*? to take pleasure in the Ruine of our Fellow-
E Creatures?

Creatures? Is it an Act of Fortitude (like *Saul* among the *Amalekites*) to crush those that are not able to resist us? Is it an Argument of a large Soul (like the Dog in the Manger) to bite and bark; and prohibite that to others, which to our selves is both useless and cumbersome?

The King of Beasts spares the Prostrate, will not exercise his Strength where he meets with no opposition. To destroy a weak, punie and beggarly Enemy, is not a Victory but Disparagement. We are not born for our selves alone; our Country, Kindred and Fellow-denisons claim a share. This single Inducement made many of the Heathens to prefer the *Publick Good*, before their *Private Interests*.

Believe it Sirs, we shall appear highly gentile by Acts of *Love, Mercy, and Meekness*; by giving (as the Roman Emperors were wont upon great Solemnities) *largesses to others*; by *relieving and maintaining the Poor*; by *pleading the Cause of the Fatherless and Widdow*; by *furthering the good of others, and doing what Service we can in our own Generation*. Hither Nature does direct us (if the great Philosopher were not mistaken) every Being runs out of his way, for the Preseryation of the Universe. --- And if we have recourse to the Sun, Moon and Stars, the Host of Heaven: Lo, they Dart their *Rays*, and vouchsafe their Influencies to all without Exception; to the lowest as well as highest, to the worst equally with the best of Creatures. If we look above the Heavens, and consider the Actions of the *Supreme*; he has no small care of the meanest Creatures; he is full of *Bowels, Patience, Long-suffering*; he prosecutes his Enemies with unparallel'd acts of *Love*; and what higher Inducement can be desired? In this chiefly we shall be like him; bespeak our selves nobly descended; and if not from some ancient Family, and great House; yet from the *most glorious King and Empirean Palace*; and not only in the sense of *Aratus*, but a more approved, even that of our Saviour: we shall declare our selves his *Off-spring*, *Mat. 5. 44.* --- *That ye may be the Children of your Father which is in Heaven: for he maketh his Sun to rise on the Evil, and on the Good; and sendeth Rain on the Just and on the Unjust.*

Arg. 5. Such Acts as these; as they bespeak us truly gentile, so are they highly obliging. The Sun by its warmth and gentle Rays, gains from the Traveller that Coat which the blustering Wind fastened closer to him. Much more is to be accomplished by Kindness, than

than by all the methods of Severity. 'Tis confessed, Tyrants may compell and make their Vassals pliant; by extream rigour I may bring many to my beck, but I cannot keep them there. This is a Method to treat a Slave withal, one who has shaken off all Humanity. This may render thee terrible; but at the same time thou shalt not be without daily Fears and Trepidations. Like the brute beasts, they will be serviceable no longer than they are under the Yoak; being released they'll rebell, and upon the first occasion become thy greatest Enemies. Whereupon we find the severest Tyrants to have lived most miserable lives; their own fears at least equal if not greater than those of their Slaves; they fancy Poyson mixed with their Meat and Drink; they sleep not without Jealousies; and as we read of *Dionysius* in *Cicero*: they chuse rather to singe their *Beards*, than trust a *Barber*.

Whereas the Cords of Love are easie, pleasant and strong. Men take delight to be caught in these, and to be led where you please. The best allowable and most lasting *Philtre* to command the Affections of Men, is a sweet and vertuous Carriage: be kind and obliging to those that are round about thee; and their good Wilhes, Presents and Services are at thy Devotion. 'Twas by such Acts as these, that *Cesar* arrived to that height he did; he was always kind and liberal to his Souldiers, sharing with them in all Dangers and Straights; upon every occasion dividing among them the Spoils of their Enemies, and sometimes the Treasure even of *Rome*. He knocked off the Shackles which those before him had put on; easing many of their severe Impositions. In his Carriage toward his Enemies, full of Pitty and Forgiveness; the former made his Troops more numerous every day than other; the latter still lessen'd his Adversaries: all made way to the *Motto* of *veni, vidi, vici*:

Intitled him to a universal Conquest. 'Tis a brave

*Decad. 1.
Lib. 5.*

Passage which the Historian *Livie* has observed of *Camillus* the Roman General, when he sat before the Town of the *Falisci*, closely besieging it; a certain *Pedagogue*, to whom was committed the Care and Management of the chief Youth of the Place; comes to the Besieger, brings with him his Schollars; and withal tells him, that they were the beloved Sons of his Enemies within; and therefore if he pleased to take them, the City upon their account, would be forced to surrender suddainly: the Politicks to the present end must be acknowledged effectual; but they

are too base for the Noble *Roman* to stoop unto ; whereupon in detestation of the Councillor and Advice, he commands the Renegado-Traytor to be stripp'd naked, and each Youth with a Rod in his hand to whip the treacherous Villain back again into the Town ; thereby declaring to his Enemies, that he scorned Victory by so base a means.

Now see the event: this high Passage took so mightily with those within, as that they presently yielded up the City and themselves to *Camillus* ; making it the matter of their Choice to be under the Government of so brave a Man.* *His Love makes way where his Sword cannot ; and when Arms are ineffectual, Mercy gains the Town.*

Arg. 6. This gets us Repute among our Enemies ; we are taught that 'tis the Glory of a Man to pass by an Offence. The Noble Philosopher and Emperour who lived (if any) sutable to his Doctrine, and found the benefit of it himself ; having gained upon the Affections of all (*unicè amabant* saith the Historian) Tells us that Love and Meekness are things unconquerable: for how shall even the most fierce and malicious be able to hold on against thee, if thou shalt still continue meek and loving to him ? And even at that time when he shall do thee wrong, thou shalt be well disposed toward him ? And what's this, but the very Doctrine of the Scripture, which directs us to the Practice of Vertue and Goodness, as the surest Expedient to o'recome Evil. *Rom. 12. 20.* If thine Enemy hunger, feed him ; if he thirst, give him Drink: for in so doing, thou shalt heap Coals of Fire on his Head.

Arg. 7. Such Acts as these shall exalt thee in the World. Thou canst not propose to thy self a better Fortrefs to thy Castle ; 'twill set it above, or at least make it sufficient Proof against all Storms ; whilst the Habitation of the Proud is Slippery. The Cedar dwindles into a Shrub ; his Greatness ends in Shame ; suddenly do they perish, and come to a fearful end. That man is the Glory of his Age, in whom Mercy and Truth meet together. Righteousness and Peace go hand in hand ; and upon a much better account than that Emperour to whom 'twas given, deserve the Title of *Amor & Deliciæ humanæ generis*, the Darling and Delight of Mankind.

'Tis observable, when the Prophet describeth the Man that feareth the Lord ; he chuseth to do it by those Vertues which he does exert

exert towards Man, *Psal. 112. He is Gracious and full of Compassion, Righteous, v. 4. he is one that lendeth; v. 5. he is known by his Acts of Charity; he disperfeth and giveth to the Poor. ----* Now for your Encouragement be pleased to add to these former, one Observation more, *viz. how many and great Blessings wait on this man. 1. His Seed shall be mighty upon Earth. 2. Wealth and Riches shall be in his House, and his Righteousness endureth for ever. 3. To him there ariseth Light in Darknes. 4. He shall not be moved for ever, but had in everlasting Remembrance. 5. He shall not be afraid of Evil Tidings, his Heart is established. 6. He shall see his desire upon his Enemies; and to their no small grief, his House shall be exalted with Honour. ----*

Are there, or can there be greater temporal Blessings than these, the beloved Objects of all? What would the Proud man give for Honour? The Angry, Envious and Malicious, that they might have their purpose upon their Enemies? But these by Their *Mediums* are not to be obtained. The Devil, though he be very prodigal in his *Promises*, is very sparing in his *Performance*; he does deceive the Senses, and delude the Expectations of his *Servants*. The *Kingdoms of the World, and the Glory of them*, in the conclusion prove *Golden Mountains, Chimera's*. The Sinner instead of Honour meets with Disgrace; when he thinks he has obtained his purpose, he clasps a *Shaddow*; has no other Fruit of all his *Toil*, but what the Apostle has noted, *Rom. 6. ult. Death*. Whereas, if the Word of God be true, the forementioned Blessings shall attend the *Righteous Man*: Those that live in the Practice of these Vertues shall be exalted in the World like so many *Cities upon Hills*, for as the same Prophet has elsewhere noted, *Psal. 37. 6. 'Tis Righteousness that makes men shine as the Light; and just Dealing as the Noon-day*.

Arg. 8. *This shall entitle us to the Prayers and Services of those that are round about us.* The Centurion though a Gentile, by his Acts of Piety and Munificence, had so endeared the *Jews* unto him, as that upon every occasion they are his humble Servants, *Luke 7. one of his Attendants is sick, and they make to the Physician, beseeching him that he would heal him, being the Servant of a Worthy Man, who loved their Nation, and built them a Synagogue.* Where there is any Humanity our Love and Kindness will be requited: The Poor at our Doors which we have fed and clad, will be our Solicitors to the Throne of Grace. The Widdow and Fatherless whose Cause we have pleaded. ---- Those Friends whom we have

reconciled-- forborn:-- been any ways beneficial to; will be the *Heralds* of our Praise, and study occasions to do us good. And who knows how beneficial the Prayers and Services of such may be to us? God may gratifie them in their Requests for us, when we cannot prevail for our selves: For 'twas the *Centurions Faith*, that induced our Saviour to heal his Servant; *Mat. 8. 13.* And the Faith of others is recorded the occasion of the Cure of the *Paralytical*, *Mat. 9. 2.* Thus also *Potipher* fares the better for *Joseph's* sake, *Gen. 39. 5.* And when we resign our Tabernacles to Dust, our Funerals shall be like that of *St. Stephen*, attended with the *Lamentations of Devout Men*: or, as we read of *Dorcas*, *Acts 9. 36. 39.* Those whom she relieved appeared in her Livery, they proclaimed abroad her Charity, and dropt Tears upon her Herse. The like *Threnodies* we have often heard. --- *Alas he was a good Man! beneficial and advantageous in his Generation; the Fatherless, the Poor, the Oppressed, the Widdow, the Labourer --- will find him wanting: It had been happy for us had he continued longer here.*

Such Acts as these shall perfume thy Grave, and perpetuate thy Memory.

Arg. 9. An happy Passage out of this World, is the main end of our Life; our last Enemy is terrible, and the Dominions of Darkness are full of *stench*: wherefore our greatest Endeavour should be to take away the sting of the one, and sweeten the other. To these ends, some put far from them the *Evil Day*. The *Epicure* uses the Charm of a *φύσιον πικρον* --- And the rich man spares no Cost in the preservatives which either Art or Nature can afford: whereas there is no such Expedient as the living in the discharge of the aforesaid Vertues. This will make the stroak of Death pleasant, and render thy Sepulchre (like that of the *Arimathean* prepar'd for our Saviour) full of *Spices*: For thus one of the Ancients tells us, *The Righteous Man, when he beholdeth Death a coming, which he always looked on as present, is not surpris'd or troubled as other Men, entertains it not as an Enemy, but as a Friend.* If upon thy Summons thou canst say with *Hezekiah*; Lord, I have walked before thee in Truth, and with a perfect Heart, and have done that which is good in thy sight, *Isa. 38. 3.* Thou hast reason to conclude with *David*, I will lay me down in Peace and take my rest; --- wherefore my Heart was glad, my Glory rejoiced, my Flesh shall also rest in Hope. I have, according to my abilitie, done good in my Generation; I have exercised my Bowels and Love upon occasion: and where I have been deficient,

cient, I have and do beg with Humility and Contrition, Pardon : I have a good Conscience, and a Gracious God ; I trust in his Promises, and hope for Mercy in the time of need. And forasmuch as Men cannot be immortal in their *Persons* here, they covet to be so in their *Memories* : which they are willing to purchase at any rate. Whereupon one *leaps* into the Mouth of *Ætna*, that he might be talk'd of in after-Ages. Another sets the famous Temple of *Diana* at *Ephesus* on Fire, thereby to raise him an Immortal Pile. 'Twas this that drove the *Carthaginian* in his difficult and dangerous Attempts over the *Pyrenean* Mountains, that he might be the *Subject of future Discourse*. Upon this account great men build them desolate Places, costly Vaults and Monuments--- but all these bear no Proportion to the present Expedient, Epitaphs within a while will not be *legible* ; and the most durable Monuments will moulder into Dust ; whereas Vertue and Grace are perpetual. Do Good in thy Generation, and thou shalt leave living Monuments of thy Praise behind. --- *If thou dost well men will speak good of thee* : -- and elsewhere, *the Righteous shall be had in Everlasting Remembrance*. Men will tell it their Children, they theirs, and so by Tradition shall it be delivered from Age to Age. The Love of *Mary*, the good Works of *Dorcas*, the Charity of *Cornelius*, shall be coequal with the World.

But if there should be no Records of thy Acts of Love and Mercy here below, know for thy Encouragement, that the great God of Heaven keeps a *Register*, and all these are noted in his *Book*, before whose Tribunal thou must shortly appear. If then thou expectest *Bowels*, *Meekness*, *Forgiveness*, *Mercy*, be willing to shew it to thy Brethren now ; this is Religion, this the new Creature.

In order to the putting on of which, before I proceed to the Application I shall propose one Expedient, which is not so properly Mine as *Solomon's*, viz. *to discarde the Tale-bearer, then all Strife shall cease*, Prov. 26. 20.

There are a sort of People far more obnoxious than the Frogs of *Ægypt*, who to our no small Disturbance croak in most of our Houses, a sort which the Law has mark'd and ranked with murderers, *Levit. 19. 16*. Which the Wise man has more than once warned us of, *Prov. 11. 13. and 18. 8*. when the Prophet gives a Catalogue of the crying Sins of *Jerusalem*, he specifies this in the first Place, *in thee are men that carry Tales to shed Blood*. Ezek. 22. 9.

A Smooth-tongu'd Generation to the Life, by the Prophet *David* upon his woful Experience described, *Psal.* 55. 22. *The Words of his Mouth were softer than Butter, having War in his Heart; his Words were smother than Oyl, and yet be they very Swords.* The best resemblance that I can make of them, is to *Pedlars*, who are well instructed in the Art of Canting, of magnifying their Ware; who come to us full loaden, carry from, and bring somewhat to us, and in conclusion impose upon us. A fraudulent, deceitful, *διονη & τριτη γλωτ* double-tongu'd, yea triple-tongu'd Parasite, as he is diversly *Ja Jansenius.* set out; one who will cut your Throat with a Feather; and, like the Crocodile, when he designs Destruction, *Weeps*; the Devil's Seed-man of his Tares; *Judas* revived: For 'tis generally agreed on, that the 55. *Psal.* wherein *David* sets the Flatterers of his days out, is Typical and Prophetical of this Traytor; who with *Hail Master*, and the *Complement of a Kiss*: will for far less than the sum of *thirty pieces*, deliver his dearest Friend into the Hands of his Enemies.

'Tis not to be conceived what mischief is done in the World by this kind of Cattle; of all Enemies the worst; the grand Disturbers of our Quiet. No Wounds, no Stabbs like his; he strikes when we do not imagine, but lie most open to his Stroak. What he hears at one House, he relates to the next, but with Addition, which carries Gun-powder in it; and if he can meet with no Tale, he has a pregnant Fancy, and can invent as many as he lists None can boast of so universal a Conquest as this wheedling *Sycophant*; when he pleases, he can make Disturbance in greater, as well as lesser Societies; he can divide Houses, Parishes, Kingdoms, not only from each other, but among themselves; at Will, break off all Leagues, disturb Friendship and Peace; set the Father against the Son, and the Son against the Father; the Daughter against the Mother; the Brother against the Brother. --- And, when the Bill of *Moses* cannot, effectually divide those who are one Flesh.

Let us see the mischief in a few Examples: *Sampson* the great terrour of his Enemies, who with the Jaw-bone of an Ass (that which first came to hand) slew as many of his Enemies as he pleased; who carried away the Gates of the City on his Shoulders, still returned Conqueror: --- falls at last by Treachery. His Bosome-Friend betrays him into the Hands of the Philistines; and by this, as the only means, the great Champion of *Israel* became the Object of their Scorn and Derision.

Of

Of those twenty three Wounds which *Cæsar* received in the Senate, there was none which went so near his Heart, as that of his Son. *Many Deaths in one!* to fall by his Son, who ought to have died for him! to fall by an Instrument of his own making!

Not much unlike to this, is the Case of *David*. *The Man after God's own Heart* was not free from these; he had many Enemies, 'tis true; but none so pernicious, as those of his own House: as yet a Shepherd, he lays the Lion and the Bear prostrate, with no other Weapon but a *Sling*, and a few *Stones*. The Man of *Gath* as an easie Victim falls before him. *Saul* with all his malicious Contrivances is not able to do him hurt; but when his Son shall rebell, and his chief Councillor revolt; his Spirits begin to sink; a *fluctus decumanus*, a tenth wave this, which threatens inevitable Destruction, ushers in a deluge of Tears, makes his Couch to swim, and his Bed to overflow. Hear him in his own Expression: *It is not an open Enemy that hath done me this Dishonour: for then I could have born it; neither was it mine Adversary that did magnifie himself against me: for then peradventure I should have hid my self from him: but it was even thou my Companion, my Guide, and my familiar Friend; We took sweet Counsel together, and walked in the House of God as Friends.*

And to add one Instance more; we are told that *Troy* stood it out valiantly against ten years Siege; the great Councillors and Captains of *Greece*, with all their Attempts could prevail nothing; till at last they make Use of a wheedling Flatterer: --- who under the pretence of Love and Service does effect their Ruine: delivers them over unto the Sword, and turns their City into a Field.

They are such Creatures as these, that threaten our *Troys*; the Instruments that disturb our Peace and Quiet: If we entertain them, they will give us fair words; but these sooner or later, will go into the Bowels of the Belly, if the Doctrine of the wise man be true *Prov. 18. 8*. But on the contrary, the discountenancing, the removing of them, by the Blessing of God, will be the Means of putting off the Wolf, and putting on the Man, yea the *Christian*: In so doing, we shall consult our own Happiness, be in the right Path to true Love, and bespeak our selves what our Profession requires us. To this effect is the Doctrine of the wisest of Men (*loc. cit.*) *Where there is no Wood the Fire goeth out: So where there is no*

Tale-bearer, the Strife ceaseth. I shall close this, with that excellent Passage of the Son of Syrack, *Ecclus. 28. 13. &c. Abhor the Murderer and double-tongu'd: for such have destroyed many that were at Peace. the Double-tongue has disquieted many, and driven them from Nation to Nation; strong Cities hath it broken down, and, o'rethrown the Houses of great Men: the Strength of the People hath it brought down, and been the decay of mighty Nations. The Double-tongue hath cast out many Vertuous Women, and robbed them of their Labours. Who so hearkeneth unto it, shall never find rest, and never dwell quietly.*

Conclusion.

ANd now I am come to the Conclusion: The Advice of *Constantine* to the Fathers Assembled in the Council of *Nice*, presently strikes into my Mind; Advice worthy to be given with an Iron Pen and Lead in a Rock for ever; as *Job* in another case speaks.

*Ruf. lib 1. cap. 2.
Theodosius lib. 1.
cap. 11.*

The Bishops from every quarter of the World Convened, bring their several Complaints along with them; represent their Grievances, offer their Libels, and make their Appeals to the Emperour; as if the Disturbance, rather than the Peace of the Church had been the Design of their Meeting. The good Emperour, not a little griev'd thereat, takes the Libels, seals them up, and holding them up in his Arms, pathetically desires them to lay aside all their private Animosities, and with one Heart, to endeavour the Establishment and Unity of the Church: committing withal, the respective Libels to the Fire; to the end, that neither they themselves, nor their Posterity, should to their Scandal understand their Contentions. It pleased Almighty God, that his Counsel was so well followed, as that their Debates were Calm; all the whole Assembly (six only excepted) unanimously agreeing in Condemnation of the Heretick and Heresie, and the *Faith of one Substance*.

In this large Convention, wee'l suppose it no difficult matter to find out a parallel to the first part of this Narration. O that it might be happy in the like Success and Conclusion! We are here met together, not in a *School*, but an *Oratorie*; not a place of *Disputation*, but a *House of Prayer*; not to settle the Faith, that's done to our Hands, but to make profession of the Faith established: Our Libellings,
Heart-

Heart-burnings and Dissentions, are by so much the more intolerable and unreasonable. In Disputes, Heats may arise; we find the most Calm and Holy men Here to have exceeded due Bounds; betraying frequently more Passion than Reason. --- In our Divine Assemblies, and more Divine Worship, there ought to be none of these: We are here met in the Presence of the Most High God, to receive Instruction, to offer up our Prayer and Praises to Him. --- All those Services require *clean Hearts*, and *pure Hands*. The Scholars of *Pythagoras* (as *Plutarch* reports) after all their Bickerings and hot Contests, --- in the close of the day had their *Reconciliations*, still parting lovingly and Friendly. We are the professed Disciples of a *Great Master*; O let not these Hearts rise in judgment against us; let us remember, that this in an especial manner among the *Golden Doctrines* of our Saviour is recommended: *Let not the Sun go down upon your Wrath*. Wherefore condemn we from this moment, our Libels (as our good Emperour here, and the Primitive Converts did their Conjuring Books) to the Flames. Let us forget our unhappy Differences, and remember our old Grudges no more; in the Dialect of the Apostle, *Eph. 4. ult. Let all Bitterness and Wrath, and Anger, and Clamour, and Evil-speaking be put away from you; with all Malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you.*

The Judicious *Hooker* tells us, that the four first great Heresies, were by four general Councils in four words determined. I have and do propose unto you one word, which if well applied, is of so sovereign a Balm, as to heal, not only ours, but all the wounds of Christendome; and that is *Charity*. *Above all put on Charity*. By this we shall cover our own and others Sins, over-look Failings and Imperfections; conquer Difficulties; and desire nothing but God to all. The Evangelists relate, that the Crucifiers of our Saviour cast Lots for his Garments; but *St. John* more particularly mentions the cause that induced them thereunto, *John 19. 23. Now his Coat was without Seam, Woven from the Top throughout, they said therefore among themselves, let us not rent it, but cast Lots for it, whose it shall be.*

*Eccles. Pol.
lib. 5.
para. 54.*

Whereupon one of the Ancients hath an elegant Observation: *The Merciless and Cruel Hang-men of Pilate, did not dare to attempt the rending of Christs seamless Coat: and wilt thou dis-member the*

Church, which is One; divide Charity, which is God himself? He that blows the Coals of Contention, promotes or makes a disturbance in Christian Society, does not only lacerate Christs seamless Garment; but tear in pieces his Body, rend his Spouse; argues himself guilty of Barbarity beyond Comparison greater than the former.

Abraham, Gen. 13. 8. urges an Argument for the reconciling all Differences between him and Lot, and their respective Attendants, from that near Relation in which they stood. Let there be no strife I pray thee between me and thee, and between thy Herdsmen, and my Herds-men: for we are Brethren. If there be any weight in this (as we have great reason to believe) I am sure it comes home to us with Improvement.

We proceeded out of one common Stock, and so are *Brethren*. At the Font, we engaged in the same Baptismal Vow and Promise, and so are *Brethren*. We met in this Holy place, professing the same Faith, and practising the same Duties, and so are *Brethren*: our Houses and Estates join to each other; we make up one Society, and so are *Brethren*. Therefore though our Herds-men *for want of Breeding and Education quarrel*, let there be no strife between Us. O let us provoke one another to Love! and if there be any Contention, let it be, who shall exceed in Acts of Kindness; the only Emulation justifiable. Let us imitate the Ancients, who (as St. Luke tells us) were of *one accord, of one Heart, and one Soul*, Acts 2. 44, and 4. 32. Let us *put off the Old Man, and put on the New; as the Elect of God, Holy and Beloved Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-suffering, Forbearing one another and Forgiving one another; and above all, put on Charity.*

For Christs sake: --- For the Gospels sake: --- For our Souls sake --- For our Brethren and Companions sake --- For the sake of our own present temporal Welfare and Quiet: Let us become New Creatures. So shall we find the two excellent Properties of the Psalmist, *Psal. 133. meeting and conspiring in our Felicity: The Goodness and Pleasantness of our Unity, to the general benefit of all. Like the Dew of Hermon which fell upon the Hill of Sion, and that sacred Oyntment which was poured out on the Head of Aaron to the Advantage of his Beard, and the Skirts of his Cloathing. So shall we be able to give Laws and Presidents to the lesser Villages round about us. So shall our Sons grow up as the young Plants, and our Daughters as the polished Corners of the Temple; our*
Garners

Garner's shall be full and plenteous of all manner of Store; our Sheep shall bring forth thousands and ten thousands in our Streets; our Oxen shall be strong to labour; there shall be no decay, no leading into Captivity, and no complaining in our Streets. So shall we grow sweetly old in Love; live an Heaven upon Earth here, and be quietly translated to that Kingdom, where the other Graces cease, Charity still continues.

It remaineth, that with bended Knees and contrite Hearts, we all joyne in Prayer: Beseeching that God, Who maketh men to be of one mind in an House, yea, who maketh Wars to cease in all the World; who breaketh the Bow, snappeth the Spear, and burneth the Chariot in the Fire: That he would be graciously pleased to put an end to all our unhappy Divisions; to beat our Swords into Plow-shares, and our Spears into Pruning-hooks: That he would be pleased to give us one Heart, to put a new Spirit within us, to take away the Stony Heart out of our Flesh, and to give us an Heart of Flesh, that we may walk in his Statutes and keep his Ordinances. That we may be of one Mind, live in Peace; so shall the God of Love and Peace be with us.

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